

A
S E R M O N

Preach'd at

G U I L F O R D,

M A R C H the 19th, 1729.

A T T H E

A S S I Z E S held there,

Before the

Right Honourable the Lord Chief
Justice EYRE, and the Honourable
Mr. Baron THOMPSON.

*Published at the Request of Mr. High-Sheriff,
and the Gentlemen of the Grand-Jury.*

By WILLIAM WALLIS, Chaplain to
the Hospital founded by Thomas Guy,
Esq;

L O N D O N :

*Printed for EDWARD SYMON, over against the
Royal-Exchange, Cornhill. 1730.*

Bas 2527.30.974

Ex dono
Rev. Benj. Avery
Dorchester

1764-74



T O

Samuel Kent, *Esq;*

High-Sheriff of the County of
Surrey: And to the Gentlemen of
the Grand-Jury, *viz.*

Henry Vincent, *Esq;*

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This *Discourse* (publish'd at their Request)
with all due Respects, is DEDICATED,
By their

Most Obedient and

Most Humble Servant,

WILLIAM WALLIS.

Samuel Kent

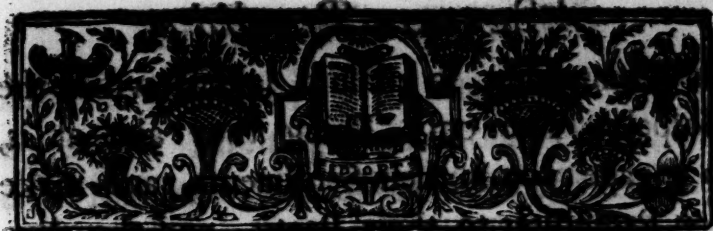
High-Sheriff of the County of
Switzerland and to the Gentlemen of
the Court, July 1841

I have the honor to acknowledge the receipt of your letter of the 14th inst. in relation to the above-named case, and in reply to inform you that the same has been forwarded to the proper authorities for their consideration. I am, Sir, very respectfully,
Your obedient servant,
John I. Kent, Esq.
High-Sheriff of the County of
Switzerland

With much due respect,
I am, Sir, very respectfully,
Your obedient servant,
John I. Kent, Esq.

Very respectfully,
Your obedient servant,
John I. Kent, Esq.

WILLIAM WALLIS



St. JAMES iii. 17.

*The Wisdom that is from above,
is first pure, then peaceable.*



T is a melancholy Observation which presents it self to our Thoughts, when we look abroad into the World, and consider, that among the several divided and contending Parties of the Christian World, who is eagerly and zealously endeavour, by all the Ways and Methods imaginable, to promote their private and peculiar Notions and Opinions, under the specious Pretence of advancing the most holy Faith of our blessed Lord and Master, there should be so few, so very few, found, that take any Care to conform themselves to his Example, or yield an hearty Obedience to

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his Commands, so plainly laid down in the Gospel. The only Thing they aim at is, to engage you in their Sentiments, and make you Profelytes to their Party; and then live even as you please, you are in the Number of the Elect, the Favourites of Heaven, and cannot fail of being for ever happy. To appear for another Sect, immediately transforms you into an Heretick, and consequently consigns you over to eternal Damnation; nay, but to think differently, or to doubt of the distinguishing Tenets of a Party, is ten Times more dangerous than the most mortal Sin. One would wonder how it should ever enter into any Man's Thoughts, who had read over the Writings of the Evangelists and Apostles, that mere believing right should ever be better esteem'd of than living soberly, righteously, and godly; or that a dull unactive Faith, nay, many Times some idle insignificant Notions, floating in the Brain, should ever pretend to take place of, nay, indeed, to jostle out a true, hearty, and sincere Charity. But much more surprising it is to see those who profess themselves Christians, hating and maligning one another, engaged in wrathful Debates and fierce

fierce Contention ; nay, oftentimes in Tumults and Fightings, in bloody Wars and cruel Massacres, cutting one another's Throats, and destroying each other for the sake of propagating, sometimes Nonsense and Contradiction, Idolatry and Superstition ; sometimes useless, if not hurtful Notions, at best, Opinions of little Moment or Concern. And then to sanctify these Proceedings Men stick not to abuse the Name and Religion of the most meek and merciful Jesus, which breathes nothing but Peace, Humility and Charity. But St. James has assured them, let them fancy as they please ; *If you have bitter Envyings and Strife in your Hearts, glory not, and lie not against the Truth : This Wisdom descendeth not from above, but is earthly, sensual, devilish :* And in the Words now read ; *But the Wisdom that is from above, is first pure, then peaceable.* The divine Doctrine of the eternal Son of God, of Christ, the Power of God, and the Wisdom of God, for the declaring of which he came down from Heaven ; that Frame and Temper of Mind which the holy Spirit inspires into meek and pious Souls, is *first pure*, free from all Mixtures of worldly Affections and private Interest ; untainted

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with any base Ends or self Designs; *and then peaceable*, studious of the Good and Quiet of others, and ready to promote to the utmost the Happiness and Peace of those with whom we are obliged to converse.

Here by the way we may observe, that not only St. *James*, but our Saviour himself, has connected these two as immediately depending upon one another; for having declared, *Blessed are the pure in Heart, for they shall see God*, he presently adds, *Blessed are the Peacemakers, for they shall be called the Children of God*, Matt. v. 8, 9. And St. *Paul* also tells us, *The End of the Commandment is Charity out of a pure Heart*, 2 Tim. i. 5. And St. *Peter* conjoins these two in those Christians to whom he writes, *Seeing you have purified your Souls in obeying the Truth through the Spirit, unto unfeigned Love of the Brethren*, 1 Pet. i. 22.

I am almost ashamed, in a Congregation of professed Christians, to go about to prove so clear and manifest a Truth. Do we not all glory that we are Servants of the God of Peace; of the God, not of Confusion and Disorder, but the God of Love and Peace? Are we not all Disciples of the Prince of Peace?

Peace? Is not this the peculiar Mark of a sincere Believer? By this shall all Men know that ye are my Disciples, if ye have Love one to another. A new Commandment I give unto you, That ye love one another as I have loved you; that ye love one another. This was the Doctrine of the Apostles, Study to be quiet, and do your own Business, 1 Thess. iv. 11. If it be possible, as much as lieth in you, live peaceably with all Men, Rom. xii. 18. Let all Bitterness, and Wrath, and Anger, and Clamour, and Evil Speaking, be put away from you, with all Malice, and be ye kind one to another, with all Lowliness, and Meekness, with Long-suffering, forbearing one another in Love; endeavouring to keep the Unity of the Spirit in the Bond of Peace, Ephes. iv. 31, 32, 33. If there be therefore any Consolation in Christ, if any Comfort of Love, if any Fellowship of the Spirit, if any Bowels and Mercies, fulfil ye my Joy, that ye be like minded, having the same Love, being of one Accord, of one Mind; let nothing be done through Strife or Vain-glory; but in Lowliness of Mind; let each esteem other better than themselves; look not every Man on his own Things, but

but every Man also on the Things of others, Phil. ii. 1, &c. Hither tends the Prophecies of the Old Testament, thus describing the peaceable State of Christ's Kingdom: The Wolf also shall dwell with the Lamb, and the Leopard shall lie down with the Kid; and the Calf, and the young Lion, and the Fatling together, and a little Child shall lead them: And the Cow and the Bear shall feed, their young ones shall lie down together; and the Lion shall eat Straw like the Ox: And the sucking Child shall play on the Hole of the Asp, and the weaned Child shall put his Hand on the Cockatrice Den. They shall not hurt nor destroy in all my holy Mountain, Isa. xi. 6, 7, 8, 9. And Isa. ii. 4. They shall beat their Swords into Plow-shares, and their Spears into Pruning-hooks; Nation shall not lift up Sword against Nation, neither shall they learn War any more. Conformable hereto was the Practice of the primitive Christians in the first Ages of the Church: This the Fathers testify; this their greatest Adversaries confess'd, giving this Testimony of them, See how these Christians love one another. But should any one now look abroad into the World, he would shrewdly

shrewdly suspect that the Scriptures were locked up, not only in a Tongue unknown to the Vulgar and Ignorant, but to every Body else. It is a just Prejudice against the Mahometan Religion, that the Author of it permitted his Disciples to gain over Followers to his Sect by Conquest and the Sword; but our Saviour's Disciples (as they call themselves) are so far from using this Method to propagate his Religion; that the chief Use they make of their Arms is mutually to destroy each other; and are so far from increasing, that their main Endeavour is to lessen the Number of their Fellow-christians. Had the Predictions been, that the Sheep and the Lambs should have devoured each other; and that every Man's Hand should have been against his Neighbour; that Plow-shares should be turned into Swords, and Pruning-hooks into Spears; even our modern Unbelievers would have acknowledged them to be fulfilled to a Tittle. Or had the Commandment been, Envy, back-bite, revile, hate, murder and destroy one another, it had been most accurately obey'd. But farther, not only the plain and express Words of our Lord and Master do necessarily oblige

oblige us to be peaceable and quiet; but the whole Design and Intent of the Gospel seems to have a natural Tendency towards the producing this happy Effect. The very Genius and Temper of the Christian Religion, is design'd to create in us Humility, Patience, Resignation to the divine Will in all Things; to root out of us all Pride and Self-Conceit, to mortify and subdue our irregular Lusts and Passions, to lessen our Esteem of all the alluring Vanities and Follies of the World, to bring us to slight, undervalue and disrelish those Riches, Honours and Pleasures which so strongly affect, and powerfully engage the generality of Mankind, and are the Occasion of so much Mischief and Disturbance in the World. He who finds all calm and serene within his own Breast, can have no Temptation to raise a Storm and Tempest in his Neighbour's; and unless he be first uneasy and galled within, he is very well pleas'd that all Things should remain quiet and sedate abroad. It is Pride, Arrogance and Ambition, Covetousness, Malice, and Revenge, a too great Esteem and over-weening Opinion of our selves, (which yet are altogether incompatible with a true Christian Spirit) that

that are the Cause and Original of all the Janglings, Quarrels and Contentions between private Persons or lesser Societies; nay, of all the Distractions and Desolations that befall Kingdoms and Nations: The Apostle in the Words following the Text, gives this Account of the Matter; *From whence come Wars and Fightings among you? Come they not hence, even of your Lusts that war in your Members?* This is the Source of those endless Debates, those bitter Feuds, those angry Controversies, those fierce Oppositions, those cruel Persecutions, among those who yet profess themselves the Disciples of Christ. And hence it is that Men have turned the holy and peaceable Religion of Christ, which breathes nothing but a Spirit of Love, Humility, Condescension, Meekness, Charity, Benevolence, into an Engine of everlasting Strife, Malice, and Cruelty. Perverse and wicked Men, who will not subdue their Passions to the just and good, and holy Laws of God, turn Religion it self into a Cloak to cover their Lusts, and abuse that holy Institution, which was designed to secure the Peace of Mankind and the Quiet of the World, to carry on the detestable Purposes of their

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own covetous, ambitious, or revengeful Spirits. Whilst on the contrary, he who is conscious to himself of his own Weakness and Infirmary, and sensible how liable he is to Error and Mistake; he who sits loose from the Profits and Advantages which Men generally propound to themselves from the Enjoyment of these external good Things; who intermeddles with no Man's Affairs, but is wholly taken up in governing himself, curbing his unruly Appetites, and pursuing the inward Peace and Tranquility of his own Mind; is hardly capable of falling into such Circumstances as to be disquieted himself, or to be troublesome to others: For few Men are so ill-natur'd as to quarrel with one who is never likely to do them the least Injury; or so peevish as to be offended without any Shadow of a Provocation.

But moving at present the further Consideration of our Saviour's Example and Command, and of other the like Arguments with which our most holy Religion might furnish us to engage us to a quiet and peaceable Behaviour; the Excellency and Usefulness of it, as to the Affairs of this Life, (which, perhaps, with the Generality of Men, may prevail

more than any other Motive) will most powerfully recommend it to our Choice and Practice. While mutual Love and Concord obtain among Neighbours, how useful and beneficial, how serviceable and assisting do they prove to one another? how innocently and pleasantly do they receive, with what Candour and Freedom do they entertain one another? And as *David* speaks, *Behold how good and how pleasant it is for Brethren to dwell together in Unity*, Psal. cxxxiii. 1. As long as this happy Agreement lasts, how flourishing are lesser Societies? how thriving and populous are Cities and greater Corporations? how wealthy, powerful and formidable are whole Nations and Kingdoms? But on the contrary, as soon as Strife and Contention once enter, what a sad Scene of Affairs immediately appears? what Backbitings and malicious Reflections? how do Men vex and irritate one another? how do they obstruct and hinder each other's Business? and so they do but gratify their peculiar Malice and Revenge, they little care what befalls others, the Publick, or themselves. These and a hundred of the like Kind are the Mischiefs and Inconveniencies which arise from private Quarrels

and petty Feuds and Discontents in small Societies. But it would be well even here to remember the Advice of the wise Man, *Prov. xvii. 14. The Beginning of Strife, is as when one letteth out Water*; when the Stream is cooped up within its own Banks, it glides along without doing any Hurt or Damage; but if it once makes a Breach, though, perhaps, a very small one, it straightways bears down all before it, and with a mighty Torrent overflows the neighbouring Plains and Meadows: *Therefore leave off Contention before it be meddled with*: Put a sudden Stop to the first Beginnings of Tumults and Disorders. *Behold* (saith St. James, ver. 5. of this Chapter) *how great a Matter a little Fire kindleth*: And when once the Flame has got head, who can set Bounds to that devouring Element, as long as there remains the least Fuel to maintain it? When from private Picques Men begin to form into greater Parties, till at last the Cause becomes National, who can then tell where it will stop, or foresee all the Misery and Defolation which must necessarily befall so unhappy a Kingdom?

Now.

Now did not daily Experience evidence the contrary, a Man might justly stand amaz'd to see rational Creatures bewitched into a Temper so opposite to their Duty and Interest, their present Ease and future Security: When any one is allured by Pleasure, enticed by Profit, excited by Honour and Preferment, though he hath nothing solid to urge, he hath something plausible to pretend on his Behalf; but a contentious, turbulent Spirit hath nothing to recommend it; and therefore is for the most Part forced to disguise it self under some more taking Dress. It will not therefore, I hope, be improper a little to consider some few of those borrowed Shapes it passes under, so far as it disturbs the Peace of Societies; and at the same Time to shew how the truly peaceable Man will behave himself in the like Instances and Pretensions.

Sometimes it is a Zeal for God and his Glory, a Concern for the Establish'd Church, a Love to Religion, and Care to promote the Interest and Kingdom of our Saviour: and then all the Heat and Vigour we can employ in so good a Work, is looked upon as too little; and whatsoever Methods we make Use

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Use of, what Means we employ, however in themselves unwarrantable, are esteemed as fit and expedient, provided they be but serviceable to this great Purpose: As if the best Cause in the World, as well as the worst, might not be spoiled by the Extravagancy of those who maintain it: But alas! this is not the only Failure in these Men of much Heat and little Knowledge! they are hurried on by a blind *Impetus*, and too often mistaken in the very Nature of what they so eagerly pursue. The being engaged for or against a Piece of Church Discipline, in Behalf or Opposition of some Ceremony, in establishing or overthrowing some famed Opinion, the being highly concerned in the Defence of the peculiar Prejudices of their Temper and Education, is called being zealous for the Cause of God and the Interest of Religion. Whereas he who has any Tendernefs for Peace, will be sure to take Care in the first Place, that whatever he appears for, be really and truly of Weight and Moment, and of extraordinary Use and Benefit; and when he is once satisfied of this, he will manage himself with so much Prudence and Moderation, as to keep the Unity of the Spirit in the Bond of Peace; and

and what Deference soever he pays to Truth, he will no more make Shipwreck of his Charity than of his Faith. The wise Man indeed advises us to *buy the Truth*, Prov. xxiii. 23. but there are some Things which pass under that Name, that would be purchased at much too high a Rate, should we exchange our Peace and Quiet for them. St. Jude indeed exhorts us *earnestly to contend for the Faith once delivered to the Saints*; but I suppose he means after such a Manner as becomes Christians; by Scripture, Reason, the universal Tradition of all Ages; and not that a Man should immediately fly into a Passion, and revile, oppress, or beat his Fellow-Servant, because they are not both of a Mind. For (as St. Paul teaches us) *the Servant of the Lord must not strive, but be gentle unto all Men, apt to teach, patient, in Meekness instructing those that oppose themselves*, p. Tim. ii. 24, 25. Because (as St. James tells us) *the Wrath of Man worketh not the Righteousness of God*, James i. 20. Not that we ought to be indifferent or luke-warm where the Matter requires our greatest Diligence and Industry, as in Defence of the Essentials of our Religion: But I cannot possibly see
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how Candour and Ingenuity, Meekness and Charity are in the least inconsistent with an hearty and affectionate Love of Truth, and an earnest Endeavour to propagate and advance it in the World, as far as by all lawful Means we may, in the Station wherein we are placed. An Adversary (if that must be the Name for every one that is not of our Mind) may effectually be convinced and brought over, though neither of us be put into a Passion; and a solid Argument, modestly and calmly urged, is for the most Part more prevalent than when accompany'd with the greatest Noise and Glamour. Men do not love to be huffed out of their Opinions, or to be imposed upon by an over-bearing Confidence and Arrogance, but are easily won upon by Sweetness and good Nature. Truth seldom accompanies Tempests, Whirlwinds, and Earthquakes, but more usually insinuates it self in a small still Voice, and takes up its Habitation in a Breast that is calm and sedate. Anger and Rancour, Malice and Ill-will towards the Persons of those who differ from us, are such improbable Methods of bringing them over to our Side, that they serve only to harden and confirm them in the Opinions they
word have

have already entertained: For how is he likely to reclaim a Brother from his Error, who by the Peevishness of his Humour, and Moroseness of his Carriage, perpetually exasperates and chafes him; and thereby makes him incapable of duly weighing and considering the Strength of his Arguments; and necessarily prejudices him against a Truth disguised under so bad a Vizard as Bitterness and Ill-nature. By how much the more dangerous the Error is we endeavour to remove, by how much more useful the Truth we are concerned to advance, so much the greater ought our Care and Caution to be, that we do not disoblige or put out of Humour those we undertake to persuade; but rather by all Offices of Love and Kindness, by all the Ways of Charity and Christian Condescension, by the Endearments of an obliging Conversation, to work upon their Affections, and by creating in them a Respect for our Persons, to persuade them more easily to embrace our Faith and Opinions.

Another Disguise a turbulent Spirit may conceal it self under, is that of a tender Conscience: There is something or other in the Establishment either in Church or State, which it believes to be unlawful, and conse-

quently cannot by any Means comply with, and submit to. This indeed, where in Truth and Sincerity it is, deserves Forbearance, and ought to be admitted as a sufficient Excuse for Non-compliance; for when all is said, a Man's inward Perswasion must be the immediate Rule of his Actions. I do not say he is excused, if by his own Fault he be in an Error; but I am sure he is guilty, if he act contrary to his own Judgment and Sense of Things. Seeing therefore this is the Case, every conscientious Man will think himself highly oblig'd to take all due Care to inform himself aright, especially in those Instances which have Relation to the Publick; that being freed as much as possible from all Prejudice, and not bias'd by any Interest or Passion, he may act uprightly and sincerely, out of an honest Heart; and there can be no great Danger or Inconvenience arising to any Government from granting an Indulgence to such Persons. For Conscience, that is truly so, is a private Thing, and confined within the narrow Compass of a Man's own Breast; and does not put a Man upon thinking himself oblig'd to prescribe to others, or to intermeddle with Affairs abroad. The truly conscientious Man
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will not judge uncharitably of another's Liberty; he will endeavour to heal Breaches, to compose Differences, not to widen and exasperate them; he will preserve a favourable Opinion of, and a good Will to those who find themselves free to conform to those Things which he thinks himself bound to dissent from; and though he cannot in all Particulars intirely comply with the publick Establishment, he will judge it his Duty, as far as possible, in all Charity, to unite for the common Good, and carefully to observe that Apostolical Precept, *Phil. iii. 16. Nevertheless, whereto we have already attained, let us walk by the same Rule, let us mind the same Thing*: He will esteem the Happiness of the Community, and the publick Peace and Safety to be Things more valuable and sacred, than that they should be exposed and endangered for the sake of a few Scruples or lesser Differences. Therefore, when I see any one quietly neglecting to give that Security to Authority, or to conform to that Ecclesiastical Establishment, which I verily believe I may safely and lawfully do; if I have Reason in his other Actions to think him honest and upright; I both in Charity and Justice

suppose, that the Motive of his Refusal is a conscientious Perswasion that his Compliance would be sinful. But on the other hand, when I find a Man pretending extraordinary Strictness and Severity in one Case, and giving himself great Liberty in other Instances; if that Conscience which hinders him from obeying his Superiors, will permit him to affix hard Names of Infamy and Reproach upon those who think they may and ought to submit; if while he scruples an Oath, he regards not how he reviles the Magistrate, or speaks evil of Rulers; or if because he is out-voted by a Majority, and cannot have every supposed Corruption or disputable Point reform'd and settled according to his own private Wish and Judgment, he becomes impatient and factious, and endeavours to bring every Thing into Confusion and Disorder; I would advise him a little to recollect himself, and to consider whether there be not something besides pure Conscience in the Business. I am sure, that no one single Text of Scripture can be produced to warrant such unchristian Behaviour; but I know that Pride and Passion, Anger and Self-Conceit, Stubbornness and Impatience of Contradiction, are very obvious
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and common Causes of such evil Fruits, and to which all Mankind will agree to ascribe them.

I shall mention but one Instance more of the Disguise an unquiet Spirit chooses to make Use of, and that is of a publick spirited Person, and a zealous Patriot. Liberty and Property, reforming Abuses, and redressing Grievances, is the Cry given out to blind the deluded Multitude ; but here the Vizor is too thin to conceal the Monster ; while Pride, and Ambition, affected Popularity, and cunningly ingratiating with the Vulgar, manifestly discover, that though Publick be the Word, private Interest is the only Thing designed and aimed at. When a Man descends to the low and mean Methods of artful Slander, or bitter Invective, 'tis a shrewd Suspicion, rather a certain Sign, that he is set on by private Malice and personal Resentment, tho' he may vainly hope to colour them over with the specious Pretences of publick Good. A License to abuse and calumniate, no Man can claim as his Right; and the Man who is acted with a true disinterested Publick-spiritedness will disdain and discountenance all such vile Methods which tend only to Anarchy and Confusion. His
steady

steady Virtue will never suffer him to encourage or join himself with those, whose licentious Tongues, or whose venal Pens are employ'd in the low and unmanly Work of Defamation and Abuse; who despise Dominion, speak Evil of Dignities, invent and propagate groundless and extravagant Fears and Jealousies, which can have no other Effect than the raising in the Minds of the People Discontents and Heart-burnings; and at last breaking out into open Riots and Tumults. And a little Wisdom will teach every Man, that this is not the Way to lessen or cure, but to hasten and increase the Miseries of a Nation. To mix our private Revenge and Malice, and our personal Resentments and particular Discontents, with the publick Concernments; and to endeavour to gratify our own Passions at the Hazard of the publick Peace and Quiet; these and the like Practices, it is easily seen, cannot arise from any Foundation of Honour or Love to our Country: No, these good and generous Principles will lead the true Patriot to more prudent Methods; will direct him to use his utmost Attempts to quell the ungovern'd Tempers of the provoked Multitude, and to stop the Torrent of popular Rage and Fury;
and

and as far as lies in his Sphere, to discourage and restrain those, who by soothing, humouring, and flattering their Passions, heat the People into Madness, till Sedition is heighten'd into Treason, and Riot ripens into open Rebellion.

These are the principal Disguises under which a factious and turbulent Spirit hopes to conceal it self; which I have endeavour'd to unmask and expose, that honest Minds may not be imposed upon by specious Pretences, nor led away by the Slight of wicked Men, and cunning Craftiness, whereby they lie in wait to deceive.

And now the Application I shall make of this Subject, shall be to direct you to make a Reflection upon the Excellency of the Christian Institution, which proscribes such an excellent Rule to promote the Happiness of Mankind; and then to press and exhort you to pursue your own Happiness by Means of this heavenly Virtue, *This Wisdom which is from above, which is first pure, then peaceable.*

And in the first Place, the Subject I have been treating of, naturally leads us to infer the Excellency and Usefulness of our holy Religion, and its direct Tendency to promote the

the publick as well as private Happiness of Men. For, are Peace and Quiet, Union and Concord, not only great Blessings in themselves, but also the Foundation of many other valuable Blessings? where are they more plainly taught, more frequently inculcated, more powerfully recommended, than in the Precepts of our Saviour and his Apostles? I cannot illustrate this better, than in the following Passages of a judicious Preacher, treating of this Subject. "The Christian Religion is the greatest Promoter and Preserver of Peace that ever was; and hath cast a greater Blemish upon Discord and Dissension, Strife and Variance, than any other Religion ever did. The Birth of Christ was usher'd in with that celestial Hymn, *Glory to God in the Highest, and in Earth Peace, Good-will towards Men*, Luke ii. 14. And when he left the World, he bequeathed this as his last Legacy to his Disciples, *Peace I leave with you, my Peace I give unto you*, John xiv. 27. This was the Business of the Prince of Peace, and to this End he came into the World, to teach us by his powerful Example, as well as by his Precepts, the highest Degrees of mutual Love and Forbearance, Peace and Harmony:
That

that every Man might sit under his own Vine and under his own Fig-tree, gather his own Fruit, and not reach out his Hand into another Man's Vineyard; not offer Violence, nor fear it; not disturb his Brother's Peace, nor be jealous of his own; not trouble others, nor be afraid himself; that the Earth might be a temporal Paradise, a Type and Representation of the heavenly one. This is the blessed State of Things our Lord design'd for Mankind, as the genuine Consequence of their conforming themselves to his Precepts; and when he hath drawn out the Methods of obtaining it; when he hath taught us the Art to arrive at it; what could he, in Wisdom, have done more? There is nothing wanting but our Wills to yield a ready Compliance, and our Endeavours to mould our selves into this blessed Disposition. He hath digged up Dissention at the very Root: To wish Evil, to speak Evil, to think Evil against our Neighbour, are alike forbidden in the Gospel, which restraineth the Will, bindeth the Hand, bridleth the Tongue, fettereth the very Thoughts; commanding us to love an Enemy, to return a Blessing for a Reproach, which punisheth not

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the Ends only, but the Beginnings of Strife ; which bringeth every Part to its own Place, the Flesh under the Spirit, the Will under the Law of Charity (which is the Peace of the Soul ;) the Servant under the Master, the Child under the Parent, the Subject under the Magistrate, (which is the Peace of an House, of the Common-wealth, of the World.) This is the Nature, the Power, the Virtue of the Christian Law ; and these the happy Effects it would produce in the World, if it did universally take Place. That there is so much Heat, so much Distraction, so much Bitterness among Christians ; that one Kingdom riseth against another, and almost every Kingdom is divided against it self ; that the Church of Christ is moulder'd into Schisms, and parcelled out into so many Factions ; that Christians, whose Mark and Badge it once was, *To love one another* ; should now hate one another, revile one another, anathematize one another, persecute and kill one another, is not from the Gospel or Christian Religion. No, *This Wisdom descendeth not from above ; but is earthy, sensual, devilish ;* it proceedeth from the Swellings of Pride, which

which Christianity beateth down; from Love of the World, which Christianity conquereth; from Desire of Supremacy, which Christianity stiflcth; from Envy, whose evil Eye Religion putteth out; from Malice and Wrath, whose devouring Flames Christianity extinguisheth; from those Lusts and Passions, which are the only Enemies that the Prince of Peace, the Author and Finisher of our Faith, came to fight against and destroy.

And now, in the last Place, suffer me to address my self to you, in the Words of the Apostle, *Put on therefore (as the Elect of God, holy and beloved) Bowels of Mercies, Kindness, Humbleness of Mind, Meekness, Long-Suffering, forbearing one another, and forgiving one another; if any Man have a Quarrel against any; even as Christ forgave you, so also do ye: And above all these Things put on Charity, which is the Bond of Perfection; and let the Peace of God rule in your Hearts, to the which also ye are called in one Body, Colos. iii. 12, 13, 14, 15* And to this End, let every one of us take Care to subdue and extinguish in his own Breast, those disorderly Passions of Pride. Malice,

28 *A SERMON Preach'd at*

Malice, Revenge, Envy, and the like, which are the fruitful Causes of Quarrels and Debates, the great Incendiaries which set all on Fire: Let us not suffer these Lusts which war in our Members, to burn inwardly in us, to the Vexation and Disquiet of our own Spirits, nor ever flame out to the Confusion and Destruction both of our selves and the World about us; but let us endeavour to possess our Souls with that divine Principle of Charity, that *Charity which suffereth long, and is kind, envieth not, vaunteth not it self, is not puffed up, doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinking no evil, rejoiceth not in Iniquity, but rejoiceth in the Truth; beareth all Things, believeth all Things, hopeth all Things, endureth all Things.*

And as we are all Members of one Community, and the Welfare of each Individual depends upon the Prosperity of the whole; let us endeavour to maintain and advance the publick Happiness, by doing all that lies in our Power to promote Peace, Harmony and Order among all Men, as far as our Influence reaches. *Let us follow after the Things*

Things which make for Peace, and Things wherewith we may edify one another: Let us study to be quiet, and to do every one his own Business in his proper Station. And let us mark them who cause Divisions, and avoid them: Let us not be liable to be heated and kindled into Wrath and Strife, Heats and Feuds, by every malicious and designing Incendiary; or to be crumbled into Factions, by the Wiles of our common Adversaries, whose old Maxim it is, To divide us, that they may the sooner destroy us: But let us all To firmly unite for our Security, in the Bonds of Love and Charity, that we may render wholly ineffectual their open Attempts and secret Underminings; that so they may never be able to prevail against us, or triumph in the Ruin of this Church or State. And to this End, let us all strive to out-do one another in a Christian and Peaceful Subjection to our lawful and rightful Sovereign; and with one Heart and one Mouth offer up to Almighty God our constant and fervent Prayers and Supplications for the King and all that are in Authority, that under him

we

we may lead quiet and peaceable Lives
in all Godliness and Honesty; that Righte-
ousness and Justice may be the Establish-
ment of his Throne, Knowledge and Wis-
dom the Stability of his Times, Union and
Concord the Strength of his Government;
and that Peace and Truth may be in his
Days.

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